

# The Free Presbyterian Magazine

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**Issued by the Free Presbyterian Church of Scotland  
Reformed in Doctrine, Worship and Practice**

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*“Thou hast given a banner to them that fear thee, that it may be displayed because  
of the truth” Psalm 60:4*

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## Communions

**January: First Sabbath:** Nkayi; **Fifth:** Auckland, Inverness, New Canaan.

**February: Second Sabbath:** Dingwall; **Third:** Stornoway; Wellington; **Fourth:** Larne, North Uist, Zenka.

**March: First Sabbath:** Sydney; **Second:** Ness, Portree, Tarbert; **Third:** Halkirk, Kyle of Lochalsh; **Fourth:** Barnoldswick; Ingwenya, North Tolsta.

**April: First Sabbath:** Gisborne, Laide; **Second:** Leverburgh, Maware, Staffin; **Third:** Chesley; **Fourth:** Glasgow; **Fifth:** Aberdeen, London, Mbuma.

**May: First Sabbath:** Grafton; **Second:** Achmore, Donsa, Kinlochbervie; **Third:** Edinburgh; **Fourth:** Chiedza.

**June: First Sabbath:** Perth, Shieldaig; **Second:** Nkayi, Santa Fe; **Third:** Lochcarron, Uig; **Fourth:** Bulawayo, Gairloch, Inverness, Raasay.

**July: First Sabbath:** Beaulay; **Second:** Bonar Bridge, Staffin; **Third:** Applecross, Auckland, Fort William; **Fourth:** Struan; **Fifth:** Cameron.

**August: First Sabbath:** Dingwall; **Second:** Leverburgh, New Canaan, Somakantana; **Third:** Laide; **Fourth:** Farr, Stornoway, Vatten, Zenka.

**September: First Sabbath:** Chesley, Sydney, Ullapool; **Second:** Halkirk, Munaka, Portree; **Third:** Tarbert; **Fourth:** Aberdeen, Barnoldswick, Ingwenya, North Uist.

**October: First Sabbath:** Dornoch, Grafton, Lochcarron, North Tolsta; **Second:** Gairloch, Ness; **Third:** London; **Fourth:** Edinburgh, Gisborne, Uig; **Fifth:** Mbuma.

**November: Second Sabbath:** Glasgow; **Third:** Chiedza, Singapore.

**December: Second Sabbath:** Tauranga; **Third:** Bulawayo, Santa Fe.

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## “The Mighty God”

In one of the most beautiful verses in the Bible, Isaiah speaks of the Child born who is a Son given (9:6). There can be no doubt who this Person is, for verse 2 of this chapter – “The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined” – is quoted in Matthew’s Gospel (4:16) as referring to the coming of Christ. He was the Child born, as to His human nature, and the Son given, as to His divine nature. This prophecy, given through Isaiah, was fulfilled in the Messiah. John Calvin comments as follows: “*Son*, without any addition, can mean none else than *the Son of God*; and it is now ascribed to Christ, by way of eminence, in order to inform us that, by this striking mark He is distinguished from the rest of mankind. . . . This *Son* was *given* to the people, in order to inform the Jews that their salvation and that of the whole Church is contained in the person of Christ.”

This Person was given a name in this prophecy, one with several parts. We can understand it as a particular revelation of the Messiah – making known, in particular to those who lived when He came into the world, various glorious truths about Him. One part of that name is: “The Mighty God”. Elsewhere He was named *Immanuel*, which in Hebrew means *God with us*. This divine Person came where sinners were, taking human nature, to do all that was necessary to reconcile sinners to the God against whom they had sinned. If sinners were to be reconciled, He must bear the guilt of their sin, and He therefore must have infinite strength.

Only He could endure the punishment that the guilt of these sins deserved. Sin deserves eternal separation from God and, when bearing that guilt, Christ so felt, in His human soul, the separation due to sin that He cried out: “My God, My God, why hast Thou forsaken Me?” He, the infinite Son, bore the punishment in a finite period of time, but could only do so because He was the Mighty One. No finite being, not even the highest angel – certainly no human being – could have endured what He had to suffer so that human sin might be forgiven in a way perfectly consistent with justice.

We see again the necessity for the Saviour being mighty if we consider

the creature with whom He had particularly to contend. That was Satan, who had done so much damage to the human race after he came into the Garden of Eden to tempt our first parents. The outcome demonstrated Satan's powerful but malevolent intellect; the evil one brought Adam and Eve, and all their descendants, into a state of sin and misery. We can be sure that human beings, in their fallen state, cannot successfully resist Satan in their own strength; men and women can only withstand Satan and his temptations through divine grace strengthening them to hold out against these subtle and powerful attempts to bring them into deeper and deeper sin. Yet this Mighty One was able to resist Satan by His own power, and He did so.

Further He is "mighty to save" (Is 63:1), mighty to deliver sinners from the power of Satan and to bring them into the kingdom of God, there to enjoy all the blessings that He bestows on those who trust in Him. It was "for this purpose the Son of God was manifested, that He might destroy the works of the devil" (1 Jn 3:8). The devil's work was to destroy holiness and to build up a kingdom of darkness and wickedness; Christ came to destroy that evil work and to deliver an innumerable multitude of sinners from the sway of the evil one and to build them up as a holy Church, to be presented pure and spotless to His Father at last.

It was prophesied: "The government shall be upon His shoulder" (Is 9:6). Thus Christ, in ruling over all things, is restraining the devil's power and is rescuing sinners from his kingdom and preserving them as they follow the narrow way which leads to eternal glory. It certainly does not always appear that Christ is obtaining the victory over the devil and his kingdom; often the opposite seems to be the case, as false religion flourishes in many parts of the world, as secularism is taking over Western society and as scriptural moral standards seem to disappear. But let us never lose sight of the fact – and it is a fact – that the government is upon Christ's shoulders. He is ruling, and it will ultimately be obvious that He has had the victory.

Because of what Christ, while in this world, has done to redeem sinners from the wrath to come, He sends the Holy Spirit to work in their hearts. The Spirit puts life in their dead souls, enables them to trust in the Saviour, and begins the process of making them holy. Whatever resistance is shown by the sinner and by the devil, Christ will always be victorious; all whom the Father gave Him in the eternal covenant will be saved. Divine purposes can never be thwarted – not least because of Christ's almighty power.

Nor could death hold Him when the appointed time came for Him to rise from the grave – on the third day that He was in the grave, as He had foretold. So it was said: "Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that

the Lord God might dwell among them” (Ps 68:18). Here we have another prophetic view of the risen Christ, who ascended to heaven. He sits there as the Mighty One distributing spiritual gifts to rebellious sinners, gifts that He purchased on the cross.

As the Mighty One, working by the Holy Spirit, He subdues the rebellious wills of sinners who resist His invitations. He rightfully claimed, “All power is given unto Me in heaven and in earth”, and accordingly He sent His disciples to preach the gospel. They were His ambassadors to proclaim the good news of salvation throughout the world; yet as they did so they could not expect to convert even one sinner by their own power, any more than Peter and John were able, by their own strength, to heal the man at the temple who had never been able to walk. Those who succeeded the disciples as ministers have likewise no power to bring anyone to believe; yet they are to go out with the good news of salvation, looking to Christ to apply the truth powerfully to the hearts of sinners, by the Spirit.

How should we react to what is revealed to us about “the Mighty God”? We must submit to Him. When He calls sinners to come to Him, as He does in the preaching of the gospel, they are obliged to obey – for He calls with divine authority. Unbelief is not an allowable option. We ought to remember that He “is able to save and to destroy” (Jas 4:12); He has both the power and the authority to deliver souls from Satan’s kingdom, and to destroy those who refuse to believe. It is He who will sit on the judgement seat on the last day and, as “the Mighty God”, both human and divine, will dispense perfect justice. He will send unbelieving sinners away to eternal destruction.

Further we are to worship Him. Thomas was guilty of unbelief when he refused to accept the reports he heard about Jesus’ resurrection. Yet when he met the risen Saviour, his doubts were swept away and, in the spirit of believing worship, he exclaimed, “My Lord and my God” (Jn 20:28).

Paul reminded the believers in Thessalonica that they had “turned to God from idols to serve the living and true God; and to wait for His Son from heaven” (1 Th 1:9,10). These Thessalonians had submitted to Christ; they had received Him as the almighty Saviour whom God had appointed. And as they continued to serve Him, the focus of their minds was on the second coming of Christ, when all the affairs of this life, including the activity of the Church under the rule of its great Head, will be brought to a conclusion. Then it will be clearly seen that the devil has been conquered and his works destroyed, and that the government of this world indeed lay safely upon the shoulders of “the Mighty God”. May we, in the short time left to us in this world, seek to serve and worship Him with all our heart! Let us never doubt that He is altogether worthy of our wholehearted service and worship.

# The Day of Salvation (2)<sup>1</sup>

A Sermon by C H Spurgeon

2 Corinthians 6:2. *Behold, now is the day of salvation.*

**2.** The glorious day itself, for the day of salvation is rich with blessing. I would commend that day because of *its fourfold excellence*. Read again the verse in which our text stands. Although the words must be regarded as spoken, in the first place, to the Lord Jesus, the best expositors say that they are also addressed to His Church in Him. The words came to Him as the Head and Representative of His people, and so to His chosen ones as one with Him.

*First* then, beloved, in this day of salvation *our prayer will be heard*: “I have heard thee in a time accepted”. If you will sincerely pray in the name of Jesus, you will be heard. Are you very guilty? Ask for mercy, and you will be heard. “I have heard thee in a time accepted.” Have you condemned yourself? Have you written your own death warrant? Are you bowed down with a sense of guilt? Pray and pray, and pray again! Pray, I beseech you. If you are between the jaws of hell, still pray, for now is the day of salvation. And it is a day in which “every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened”.

*Second*, we are further told that on this day *help will be given*. What does it say? “In the day of salvation have I succoured thee.” Are you helpless? Are you hopeless? This is a day in which God will come to your relief. Do you need strength to break the chains of habit? Do you need power even to repent? Do you need help to feel your helplessness? Do you need everything? “Behold,” He says, “in the day of salvation have I succoured thee.” He will help you; only ask Him; only trust Him.

When there was a great lack of business in the Manchester district during the American Civil War and many were out of work and starving, many instances occurred in which people were found near to death’s door, dying of starvation. When they were kindly visited and asked why they did not apply for relief, they answered that they could not ask. British independence, as we call it – and a very noble spirit it is within proper bounds – was strong within them, and many a man said, “I could not bring myself to ask”. I admire that spirit between man and man, but I do not admire it when it touches the matter of the soul and lies between a poor worthless sinner and the great and ever-blessed God. Do not be proud and say, “I cannot bring myself to ask”,

<sup>1</sup>Taken, with editing, from *The Metropolitan Tabernacle Pulpit*, vol 24. The first part appeared last month; it contained the first head: “The great reason for this day” – because the Saviour has come. This section concludes the sermon.

for behold your prayer will be answered now and whatever help you require will be freely given you. Does that one fact not show that we live in the day of salvation?

It is added, "Behold, now is the accepted time;" so the *third* blessing is that *coming sinners will be accepted*. If you will come to God, He will not reject you, whoever you may be. However poor your repentance and however weak your faith, it is a time of grace and the Lord will freely accept your sincere desires for His Son's sake. Does not this fact encourage you to come? The door of mercy is open and no man can shut it. The Lord Jesus has never yet rejected a coming sinner and He never will, for it is written, "Him that cometh to Me I will in no wise cast out". It is a season of acceptance, not of rejection; come and partake in the blessing.

The *fourth* excellence is that it is *a time of salvation*, of which we will speak at greater length. You need saving; be glad then that it is salvation's own day. All that can be needed to secure the salvation of a sinner has been fully prepared by Christ, and is now freely presented in the preaching of the Word to every soul that is willing to receive it. Jesus was born to save; He died to save and lives to save.

Now let me notice that this ought to be *especially pleasant news to those who are heavily laden with guilt*. I have known the day when, if I had heard such words as those I try to speak, I think I should have leaped at them at once, as a hungry dog does at a bone. Sinners, this is the day of salvation, not a day of justice. Come and confess your sin; you shall not be accused, condemned and punished, but freely forgiven. It is a day in which you may mourn to think that you have sinned, but you need not despair or indulge a single unbelieving thought, for that would be unsuitable to the time – which is a day of good tidings. From now till the day when you shall pass out of this mortal state is one long and blessed day of grace. There was a week of creation, and the Lord God performed great wonders of creating power and did not put out His left hand to destroy; so now there is a day of salvation, and angels of love are hovering all around, singing still, "Glory to God in the highest, on earth peace, good will toward men".

God saves all that come to Him by Jesus Christ. Everything proclaims salvation. In fact, your very existence, continued by God's longsuffering, is a message of grace. You are found in a house of prayer this morning, a place where you may be saved. Your eager attention gives me hope it shall be so. Shall it not be now accomplished by your believing in Jesus? The fountain to wash your guilt away is full; the "best robe" to cover you is prepared; the ring of everlasting love is ready to be put upon your finger, and the shoes of gladness and of peace are waiting for you. O poor soul, today I have nothing

to preach but salvation, salvation through the blood of Jesus Christ. “Go ye into all the world and preach the gospel”, said the Lord Jesus, and that gospel is salvation, free salvation to the sons of men.

The truth of our text should also be very encouraging *to those who are fighting against inward sin*. I know some who can trust Christ for pardon, but their chief difficulty is how they can be made holy. I greatly delight in seekers in whom this is the main thought, not so much to escape punishment as to avoid future sin. Well, if you are fighting against evil in the name of Jesus Christ, do not be discouraged; you will master it, because this is the day of salvation, and it is written: “Thou shall call His name Jesus, for He shall save His people from their sins”.

Do I address a drunkard? Has intoxicating liquor a strange fascination for you, and have you gone back to drinking after having often loathed yourself for it? You need not be a slave to it any longer, for this is a day of salvation from that sin; by faith in Christ you shall be delivered out of that deadly snare. Or have you been tempted to some other gross iniquity which holds you spellbound? Does a certain vice fix its eyes upon you and enchant you till you can no longer restrain yourself? Rejoice, for this is the day of salvation from sin. Neither saint nor sinner need sit down under the power of any sin, for in Christ Jesus’ name we can overcome the power of evil.

Do not excuse yourselves by talking of besetting sins. You must thrust away all sin; you must overcome temptation, for if any sin shall totally vanquish you, you will be lost for ever, since it is only to “him that overcometh” that the crown is given. How then can you overcome? Only by the power of Christ, who bids us this day lay hold upon salvation from sin. Come to Him and trust Him, and He will destroy the works of the devil within you.

While this is very encouraging to penitents and to those who are fighting with sin, it should be equally cheering to *tried believers*. Beloved, are you in deep trouble just now? Is your spirit overwhelmed within you? Be of good cheer, for this is the day of salvation. It is not a time for saints to die in; it is not a day in which the enemy shall triumph over believers; it is for them the day of salvation. Be glad then, you who are assailed by the enemy. Though your foe may put his foot upon your neck, yet he cannot crush your life out, but you may boldly cry, “Rejoice not against me, O mine enemy: when I fall, I shall arise”. It is the day in which believers must be saved.

Did not Christian, in *Pilgrim’s Progress*, find it so from the very day in which he left the City of Destruction to the time when he passed through the river and said, “I feel the bottom, and it is good”? He had days of conflict, days of weariness, and days of deep distress of mind, but all along he was saved – saved from the lions, saved from Giant Despair, saved from the



flatterer's net, and saved from the last river with its chill floods. We also live in the day of salvation.

"Ah," said a Popish bishop once to one of our martyrs: "You are a heretic, and you will be damned". "My lord," said the heroic man, "there I am at a pass with you; I may be burned, but I never shall be damned." "Why so?" said his adversary. The man replied by quoting that passage, in the old translation, "There is therefore now no damnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit". Who shall condemn those for whom Christ has died? It is the day of salvation, not of accusation. It is the day of victory, not of defeat, not of captivity, much less a day of destruction to the true people of God. Let us then, as is most suitable, hang out the streamers of joy and, with glad music, set our souls in fit trim to keep the feast of salvation.

And do you not think that this truth should *encourage all who are at work to win souls for Jesus*? If I had my pick of days, I should like to go forth and preach the gospel when it is a day of salvation, would you not? If you like to go down the river with the tide, and if you can have a fair wind as well, it is grand sailing; but surely, whenever you seek for souls, you have wind and tide with you, for it is the day of salvation. God is saving sinners; it is His daily business and His crowning glory, and He has set His heart on it. I remarked that Ahasuerus ordained a season of feasting, and there is no doubt that they did feast at a royal rate; so when the infinite Jehovah proclaims a day of salvation, the people shall be saved, and there shall be no question about it. Thousands upon thousands of erring ones shall repent and believe; they shall be saved to the glory of His grace.

Do not tell me that London is very wicked; I know it is, but the Lord has much people in this city, and He will redeem them from all iniquity. Our rural population, in many places, may also be perishing in gross darkness, but "the Lord knoweth them that are His". He has jewels in yonder cottages, and He will make them His own. His chosen ones are hidden away in the dark mines of iniquity, but He will find out His gold and purify it. His everlasting purpose shall not fail, and His infinite pity shall not be stayed. Glory be to His blessed name, He will accomplish all His purposes, for this is a day of salvation and His people shall be called to Him by some means, by any means, by every means. They shall be brought up out of the horrible pit and out of the miry clay, and they shall know that the Lord saves not by might, nor by power, but by His Spirit.

I think I have worked out that point sufficiently. "Now is the day of salvation." I wonder whether anybody mistakes me. Dear friends, you know we commonly call this year AD 1878, a year of grace. We are quite right, for it

is so. We say *Anno Domini*, the year of our Lord, and so it is; it is Jesus Christ's year. Any time between the January 1 and December 31 in which you seek Him, He will be found by you. Suppose you do so now – here, where many have found Him. There cannot be a better hour. May the Holy Spirit help you to do so by now saying, I would be reconciled to Thee, O God, by the great Mediator; may I accept this salvation which Thou hast freely set before me! I pray you may do so.

**3. A dark cloud which may darken the close of this day of salvation.** I pray it may not, yet I fear it will. To some of you I have spoken these many years, getting now into a twenty-fifth year, and shall I speak in vain? My dread is that you receive this great favour in vain – that you live in this day of salvation and yet are lost. That will be for me a calamity, for I shall lose my labour. And more, there will be your mother's tears all lost, your father's prayers all lost, your Sabbath school teacher's earnest instructions all lost, and other ministers' frequent invitations all gone for nothing. May it not be so, for that is unprofitable for you as well as for us. You will have lost all those Sabbaths, all those Bible readings, all those prickings of conscience.

I know some of you are very attentive hearers and yet you have not found grace in this day of salvation. Salvation is all round you, yet you do not have it. You have wasted golden opportunities. Ah, there will come a day when you will wish for another Sabbath, but it will be denied you; you shall have heard your last sermon and shall have received your last warning. Do not lose, I pray you, the privileges you enjoy of being born in a Christian land, of having an open Bible, of listening to an earnest ministry. Do not let those who never enjoyed such privileges have the start of you in the eternal world. Do not let Sodom and Gomorrah and Tyre and Sidon have to tell you that it is more tolerable for them in hell than for you. The Lord Jesus assures us that it will be so if you have been hearers of the gospel and lived in the day of salvation and received this grace in vain.

The text says it is a day, and a day comes to an end. These are no words of mine, but the words of Scripture. "Again, He limiteth a certain day, saying in David, Today if ye will hear His voice." Do you not see that the day of salvation, though it has lasted 1800 years and more, is still a day, and it will surely end? The opportunity of mercy does not last for ever; let no one deceive you as to that matter. The hope of grace will end with the day of grace; do not let the smooth-tongued ministers of the devil, who enter the pulpits of Christ nowadays, delude you as to any vain hope that another day of grace will come. I have no such flattering message to give you, but I speak as this Book teaches. If you let this day of salvation pass and if you glide into another world unsaved, you are lost for ever. I know no more, but I know that this

Bible so declares it: “These shall go away into everlasting punishment, but the righteous into life eternal”.

Do not indulge vain dreams. If the Lord speaks of a day, be sure that He has limited the day; and if He declares this to be the day of salvation, you are not authorised to expect that another such period will ever come. If “he that despised Moses’ law died without mercy under two or three witnesses” (listen to that): “of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?”. O yield to the Lord Jesus, accept His salvation, and trust Him at once. I pray you in Christ’s stead, be reconciled to God.

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## Luther and the Reformation<sup>1</sup>

### 3. Being Pointed to the Saviour

*J H Merle d’Aubigné*

Luther was not the first monk who had undergone such trials. The gloomy walls of the cloisters often concealed the most abominable vices, but they also hid Christian virtues. One such young man was John Staupitz; from his youth he had had a taste for knowledge and a love of virtue. He felt he needed to devote himself to learning. He soon discovered that philosophy and the study of nature could not do much towards eternal salvation. He therefore began to learn divinity, but especially endeavoured to unite practice with knowledge. The study of the Bible and of Augustine’s theology, the knowledge of himself, and the battles that he, like Luther, had to fight against the deceit and lusts of his heart, led him to the Redeemer. He found peace for his soul in faith in Christ. The doctrine of election by grace had taken strong hold of his mind. The integrity of his life, the extent of his knowledge, and his eloquence recommended him to his contemporaries.

Frederick the Wise, elector of Saxony, made Staupitz his friend, and founded the University of Wittenberg under his direction. This disciple of Paul and of Augustine was the first dean of its theological faculty. He was afterwards vicar-general of the Augustines for all Germany. He was grieved at the corruption of morals and the errors of doctrine that were devastating the Church; his writings on the love of God and on Christian faith, besides the testimony of Luther, confirm this. But he considered the former evil more important than false doctrine. Besides his mildness and indecision, his desire

<sup>1</sup>This is a further abridged extract from J H Merle d’Aubigné’s *The History of the Reformation in the Sixteenth Century*, marking the five-hundredth anniversary of the European Reformation. The last article saw Luther in a monastery, under conviction of sin.

not to go beyond the sphere of action he thought assigned to him made him more fit to restore a convent than be a reformer of the Church.

We have noted Luther's struggles at Erfurt. At this period Staupitz came to make his usual inspection. He showed much kindness to the monks under his authority. He soon noticed Luther, whose whole appearance was melancholy and solemn. Staupitz easily recognised what was passing in his mind and felt drawn to him. Like Luther he had had to struggle and therefore could understand him. Above all, he could point out the road to peace, which he himself had found. He requested the prior to treat him with greater mildness. Approaching Luther with affection, he tried to dispel his timidity, which was increased by the respect and fear that a man of such exalted rank as Staupitz must inspire.

Luther's heart, which harsh treatment had closed till then, opened at last under the mild beams of kindness. Staupitz understood him, and the monk felt a confidence in him that he had not as yet experienced for anyone. He described the horrible thoughts that perplexed him, and then conversations began that were full of wisdom and instruction. Up to this time no one had understood Luther. One day, at a table in the refectory, the young monk, dejected and silent, scarcely touched his food. Staupitz looked earnestly at him and said at last: "Why are you so sad, brother Martin?" "Ah," he replied with a deep sigh, "I do not know what will become of me." "These temptations," answered Staupitz, "are more necessary to you than eating and drinking."

The two men did not stop there; and before long that intimate conversation took place which powerfully contributed to leading the future reformer out of his darkness. "It is in vain", said Luther despondingly to Staupitz, "that I make promises to God; sin is ever the strongest." "O my friend," replied the vicar-general, looking back on his own experience, "more than a thousand times I have sworn to our holy God to live piously, and I have never kept my vows. Now I vow no longer, for I know I cannot keep my solemn promises. If God will not be merciful towards me for the love of Christ, and grant me a happy departure when I must quit this world, I shall never, with the aid of all my vows and all my good works, stand before Him. I must perish."

The young monk was terrified at the thought of divine justice. He laid open all his fears to the vicar-general. He was alarmed at the unspeakable holiness of God and His sovereign majesty. "Who may abide the day of His coming? And who shall stand when He appeareth?" (Mal 3:2).

Staupitz knew where he had found peace. "Why", said he, "do you torment yourself with all these speculations and these high thoughts? Look at the wounds of Jesus Christ, to the blood that He has shed . . . it is there that the grace of God will appear to you. Instead of torturing yourself on account

of your sins, throw yourself into the Redeemer's arms. Trust in Him – in the righteousness of His life – in the atonement of His death.”

But Luther did not find in himself the repentance which he thought necessary for salvation; he replied, “How can I dare believe in the favour of God, so long as there is no real conversion in me? I must be changed before He will accept me.” His guide showed him that there can be no real conversion so long as man fears God as a severe judge. “What will you say then”, asked Luther, “to so many consciences to which a thousand insupportable tasks are prescribed in order that they may gain heaven?”

Then he heard this reply of the vicar-general – rather it seemed to him like a voice from heaven. “There is no real repentance except that which begins with the love of God and of righteousness. What others imagine to be the end and accomplishment of repentance is, on the contrary, only its beginning. In order that you may be filled with the love of what is good, you must first be filled with love for God. If you desire to be converted, do not be curious about all these mortifications and all these tortures.”

Luther listened again. These consolations filled him with joy till then unknown and imparted new light. He thinks in his heart: “Yes, it is Jesus Christ Himself who so wonderfully consoles me by these sweet and healing words”. These words indeed penetrated to the bottom of the young monk's heart, like the sharp arrow of a strong man: In order to repent, we must love God. Guided by this new light, he began to compare the Scriptures. He looked out all the passages that treat of repentance and conversion.

These words, till then so dreaded, to use his own expression, “have become to me . . . the sweetest of recreations. All the passages of Scripture that used to alarm me seem now to run to me from every part.” “Hitherto,” he exclaimed, “although I carefully dissembled the state of my soul before God, and endeavoured to express towards Him a love which was a mere fiction, there was no expression in Scripture so bitter to me as that of repentance. But now there is none so sweet or more acceptable. O how delightful are all God's precepts when we read them not only in books, but also in our Saviour's precious wounds!”

Although Luther had been consoled by Staupitz' words, he sometimes fell into despondency. He again felt sin in his timid conscience, and then all his previous despair banished the joy of salvation. “O my sin, my sin, my sin!” cried the young monk one day in Staupitz' presence, with a tone of profound anguish. “Well, would you only be a sinner in appearance,” replied Staupitz, “and have also a Saviour only in appearance? Then know that Jesus Christ is the Saviour even of those who are great, real sinners, and deserve utter condemnation.”

It was not only the sin he discovered in his heart that agitated Luther. If the holy precepts of the Bible alarmed him, some of its doctrines increased his tortures further. The truth, which is the great medium by which God confers peace on man, must necessarily begin by taking away the false security that destroys him. The doctrine of election particularly disturbed the young man and launched him into a boundless field of inquiry. Must he believe that it was man who first chose God for his portion, or that God first elected man? The Bible, history, daily experience, the works of Augustine had all shown him that we must always ascend to that first cause: the sovereign will on which everything depends.

But his ardent spirit desired to go still further; he wished to penetrate into the secret councils of God, unveil His mysteries, see the invisible and comprehend the incomprehensible. Staupitz checked him. He told him not to presume to fathom the hidden God, but to confine himself to what He has manifested to us in Jesus Christ. "Look at Christ's wounds," he said, "and then you will see God's counsel towards man shine forth brightly. We cannot understand God out of Jesus Christ. In Him, the Lord has said, you will find what I am, and what I require. Nowhere else, neither in heaven nor in earth, will you discover it."

Staupitz did still more. He showed Luther the fatherly designs of providence in permitting these temptations and the various struggles that his soul was to undergo. By such trials God prepares for Himself the souls that He destines for some important work. This is what Staupitz told the monk of Erfurt: "It is not in vain that God exercises you in so many conflicts; you will see that He will use you, as His servant, for great purposes."

Luther listened to these words with astonishment and humility; they inspired him with courage and led him to discover a strength in himself which he had not suspected. Staupitz went further: he gave him many valuable directions for his studies, exhorting him, from then on, to derive all his theology from the Bible and to put away the systems of the schools<sup>2</sup>. "Let the study of the Scriptures," he said, "be your favourite occupation." Never was good advice better followed out. What particularly delighted Luther was the present Staupitz made him of a Bible, even though it was not the Latin one, bound in red leather, the property of the convent, which it was his desire to possess and to be able to carry about with him, because he was so familiar with its pages and knew where to find each passage. From then on he studied the Scriptures, and especially Paul's Epistles, with ever-increasing zeal. To these he added the works of Augustine alone. All that he read was imprinted deeply in his mind. His struggles had prepared his heart to understand the

<sup>2</sup>He was referring to mediaeval Christian theology, which was heavily philosophical.

Word. The soil had been ploughed deep and the incorruptible seed sank into it with power.

But the work was not yet finished. Staupitz had prepared the way; God reserved its accomplishment for a humbler instrument. Luther's conscience had not yet found repose. His body gave way at last under the conflict in his soul. He was attacked by an illness that brought him to the brink of the grave in the second year of his stay in the monastery. All his distresses and all his fears were aroused at the approach of death. His own impurity and the holiness of God again disturbed his mind. One day, as he lay overwhelmed with despair, an aged monk entered his cell and addressed a few words of comfort to him. Luther opened his heart to him, and made known the fears by which he was tormented. The venerable man was incapable of following up that soul in all its doubts, as Staupitz had done; but he knew the Creed and had found much in it.

He therefore applied the same remedy to his young brother. Leading him back to the Apostles' Creed, which Luther had learned in school, the monk kindly repeated the words: "I believe in the forgiveness of sins". These simple words diffused great consolation in Luther's heart. Soon he repeated to himself on his sickbed: "I believe in the forgiveness of sins". "Ah," said the monk, "you must believe not only in the forgiveness of David's and of Peter's sins, for this even the devils believe. It is God's command that we believe our own sins are forgiven us." How delightful did this commandment seem to poor Luther!

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## The Free Offer of the Gospel<sup>1</sup>

### 1b. Controversies Surrounding the Gospel Offer

*Rev A W MacColl*

We noted in the previous article that there are various views regarding the free offer of the gospel. We generally give the name of *Hyper-Calvinist* to any position that seeks to restrict what we believe to be the biblical teaching on the subject in regard to the universal extent of the offer. This term is, we believe, fair and warrantable since Calvin himself and his followers among the Reformed Churches, in the sixteenth and seventeenth centuries, held that Christ and all His benefits were indiscriminately offered in the gospel to every hearer. To deny a universal offer is thus to go beyond biblical Calvinism.

Some hold that it is not the duty of the non-elect to believe and, con-

<sup>1</sup>The first part of this Theological Conference paper sought to explain the free offer.

sequently, it is not the duty of preachers to invite sinners to come to Christ for salvation. Of all Hyper-Calvinist positions, this is perhaps the most worrying. It is based on the argument that God cannot command His creatures to do what is not within their ability to perform. The plain answer to this is that it most certainly is within God's prerogative to command His creatures to obey His revealed will. This is manifestly obvious with regard to the divine law. Sinners cannot begin to keep the commandments of God without constant transgressing, yet God is just in demanding obedience. To assert that men are not required to obey God's commands, even though they have no ability to do so, would lead to a position where all moral accountability is overturned.

If men are not to be held responsible for what they cannot perform in duty to God, then it follows that, if a man becomes more and more wicked, he is less and less responsible for his actions and is thus less liable to punishment the further he progresses in sin. John Bonar explodes this reasoning in a sermon that demonstrates the consistency of the free offer with man's inability. He states, "God can blame and punish man for not doing what yet he cannot do – else the more depraved man became, the less blameable he would become". Bonar insists that "God can command what men are utterly unable to fulfill" and, moreover, "God can demand what man can only do by the aid of His Spirit". He adds that God cannot demand less of man "than what His Spirit alone can work in the soul; for God cannot demand other than spiritual service". He asserts finally that "God does demand of man, and cannot but demand of man – of sinful man, of man lost, undone, and dead, of man without strength, and utterly impotent – repentance and conversion".<sup>2</sup>

We should also bear in mind that God has decreed and ordained the *means* to obtaining the very things He requires and which man is unable to produce: faith and repentance through Christ. Sinners are warranted to ask for the Holy Spirit to enable them to come to Christ, according to the terms of Luke 11:13: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" W G T Shedd taught that "as Christ's atonement is offered indiscriminately, so the Holy Spirit is offered indiscriminately; and this warrants every man in asking for what is offered".<sup>3</sup> This leaves gospel hearers with no excuse for remaining in unbelief.

There is not a great deal to say about the various theories of Arminianism

<sup>2</sup>J Bonar, "The Universal Calls and Invitations of the Gospel Consistent with the Total Depravity of Man, and Particular Redemption", *Banner of Truth Magazine*, no 14, (Feb 1959), p 13

<sup>3</sup>W G T Shedd, *Dogmatic Theology*, Presbyterian & Reformed, 2003 edn, p 774.



and Amyraldianism regarding the free offer. In basing their offer on a theological nonentity – a spurious universal atonement – they remove all certainty of salvation from the sinner coming to faith in Christ. If the Saviour died with the purpose of saving all men, then He has manifestly failed in His mission. The clear teaching of Scripture is that His intercession and atonement are co-extensive and so, if He would not pray for the unbelieving world (Jn 17:9), He cannot be said to have died for all the world on the cross. Certainly the language of Scripture forces Arminians to say something about a purpose to bring salvation to the elect, but this “purpose” is based on God’s foreknowledge of man’s free choice.

But if man’s choice is the key factor in sinners benefiting from Christ’s redemption, very serious consequences follow. By denying that Christ’s death actually secures salvation for the elect only, Arminians must face the fact that, at the very point of offering the gospel, they have nothing certain to present to sinners. Thus we can readily see that the consequences of the Arminian teaching are highly unfavourable to personal assurance. The Calvinist minister, however, can say to his hearers with all certainty that if they truly believe in Christ they will definitely be saved.

It may be said of the Scottish Church since the Reformation that, in general, the doctrine of the free offer of the gospel has remained relatively unscathed. The main period of opposition, in the early decades of the eighteenth century, which culminated in the famous “Marrow Controversy”, actually served to strengthen the attachment of Evangelical Presbyterians to the free offer. The principal opponent of the “Marrow” theology, James Hadow, held that faith was every man’s duty but that Christ was conditionally promised in the gospel only to those who are elect.<sup>4</sup>

Hadow’s view prevailed in the General Assembly to the extent that the book in question, *The Marrow of Modern Divinity*, was condemned in 1720. In the long term, however, it was the “Marrowmen” who wielded the greater influence over Scottish preaching and theology. As Rev Donald Beaton wrote, “it was reserved for the Marrow-men to give this truth [the free offer] such an honoured place that it has been a potent power in keeping Hyper-Calvinism out of the Scottish pulpit”. In their zeal to preach Christ to every creature, they sounded a much-needed blast of the gospel trumpet against legalism and they not only avoided Arminianism but “they managed no less successfully to steer clear of Amyraldianism” at the same time.<sup>5</sup>

<sup>4</sup>D C Lachman, *The Marrow Controversy 1718-1723, An Historical and Theological Analysis*, Rutherford House, 1988, pp 207-8.

<sup>5</sup>D Beaton, “*The Marrow of Modern Divinity and the Marrow Controversy*”, *Records of the Scottish Church History Society*, I (3), pp 127,129; K W Stebbins, *Christ Freely*

It is regrettable that the debate over *The Marrow of Modern Divinity* was clouded by the fact that some of the statements in the book may be interpreted in a way that might indicate a leaning towards a universal atonement. The suggestion, however, that the Marrowmen themselves held that the atonement had a universal reference has no foundation. They certainly stood by the intrinsic value of the atonement as being sufficient for all men – and in this they were following, and were followed by, many eminent Scottish divines – but they emphatically did not teach that Christ died for all men.

When it came to the actual presentation of the gospel, they did not seek to harmonise the divine decrees with the universal calls and invitations of the Word. They stood by covenant theology and the certainty of salvation for the elect that this theology guarantees. Simultaneously, however, they highlighted the *indefiniteness* of the manner of Christ's administration of the covenant of grace among sinners of mankind generally. In other words, the gospel is to be preached to every creature and, in the course of providence, the elect will come to Christ through the door of the free offer. Whilst they did not try to reconcile divine sovereignty and human responsibility, they saw no contradiction between a definite atonement and an indefinite offer of salvation. This theology engendered a strong sense of the need to emphasise the offer, and this imperative has run through the Evangelical school of Scottish preaching ever since.

In the twentieth century, opposition to the free offer in Reformed circles has largely arisen from Dutch-American sources. The leading protagonist here has been Herman Hoeksema of the Protestant Reformed Church. He claimed to represent Calvinistic orthodoxy in his denial of the free offer, but it is fair to state that he did not go as far along the line of Hyper-Calvinism as others. Yet he did deny both a Divine benevolence to all men and a universal free offer of the gospel.

Clearly Presbyterians influenced by such views cannot escape from the terminology of the free offer in *The Westminster Confession of Faith* and the *Catechisms*. Nevertheless, such Presbyterians cannot accept the idea that God sincerely offers salvation to sinners whom He has not elected to eternal life. They regard the usage of the word "offer" in the seventeenth-century as merely implying a presentation or exhibition of the truth of the gospel without any actual invitation.<sup>6</sup> But this, in practice, reduces the promises and

*Offered*, Covenanter Press, 1996 edn, p 86. While some have argued that the language of the *Marrow* shows a leaning towards Amyraldianism, the "Marrowmen" believed it to be in harmony with orthodoxy.

<sup>6</sup>David Silversides argues against this interpretation of the word *offer* in the seventeenth

invitations of the Word to mere gospel commands, and it limits the offer itself only to believers. There is, on the surface, a certain logical consistency in this position since it endeavours to untie the knot which the divine decrees and the universal language of the gospel invitations often seem to present to our minds. Yet, as David Silversides points out, this position has potentially very dangerous consequences for believers who lack assurance:

“On the view that Christ is only offered to the elect, since the doubting believer can only legitimately determine his election by knowing that he is a true believer . . . this would mean he has no access to an offered Saviour *until* his doubts are resolved. Yet, the offer of Christ, as the object of faith, is the very means whereby such doubts can be resolved.”<sup>7</sup>

One of the most precious practical benefits of the gospel invitations is to show sinners that they need not look within for qualifications to come to the Saviour. Sadly, this benefit is hindered by maintaining that Christ is only offered to those who show marks of election.

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## Thoughts on the Sabbath<sup>1</sup>

*James Bannerman*

The change of the Sabbath from the last to the first day of the week is demonstrated by Scripture examples. It is freely admitted that there is no precept expressly appointing the change and enjoining the observance of the first day of the week as the Christian Sabbath. But it is a general principle, which cannot be denied, that Scripture example in regard to any duty – when it is the example of inspired men and cannot be referred to their extraordinary office or character – is as binding as Scripture precept. And that we have such examples in the New Testament, sufficient to demonstrate the authoritative change of the Sabbath from the last to the first day of the week, must be apparent to every attentive reader of it.

We have the example of Christ, in His repeated and solemn appearances to His assembled disciples after His resurrection on the first day of the week; we have the stated meeting of the churches under inspired and apostolic direction on the same day; we have the weekly contributions made by the congregations assembled on the first day of the week; we have the dis-currency by referring to the AV usage in Luke 6:29, 11:12 and Hebrews 5:7, in *The Free Offer: Biblical and Reformed*, Marpet Press, 2005, pp 62-65.

<sup>7</sup>Silversides, *The Free Offer*, p 78. Mr Silversides’ book effectively refutes Hoeksema and his followers, on these issues.

<sup>1</sup>An edited extract from Bannerman’ volume, *The Church of Christ*, recently reprinted. See the review on page 91 of this issue.

tinguishing name given to it of the Lord's day. All this is sufficient to establish a Scripture precedent for the change of the day, of the same authority as an express injunction.

*The permanent and perpetual obligation of the Sabbath ordinance is not affected by the change of the day on which it is observed.* If we were not able to prove that the particular day intended and authorised for the observance of the Sabbath has been changed, the only effect of this lack of proof would be, not to exempt us from keeping a Sabbath, but to throw us back on the last day of the week as the day to be observed. But there is abundant proof for the change, from inspired and authoritative example; and that change does not in the least affect the perpetuity of the ordinance. It is a change in what belongs to the Sabbath as a positive ordinance, and not in what belongs to it as a moral duty.<sup>2</sup>

That a certain portion of our time, more or less, is to be set apart for the worship of God, is one of those duties dictated by a consideration of the very relation in which, as creatures, we stand to God; and in this respect we could not conceive of the ordinance being changed. But that the last day of the week, instead of any other day, should be appointed for worship, is a matter of positive institution, not affecting the essence of the ordinance; such also was the positive law which at one time made death the penalty of a breach of the Fourth Commandment in Israel, and which "the Lord of the Sabbath" may alter for sufficient reason, without affecting the permanence or the perpetual obligation of the institution. That such a sufficient reason has occurred, in the superior glory of the finished work of Christ over that of creation, to justify and require the change of day, few who understand what that work is will be disposed to deny.

There are three Sabbaths referred to in Scripture, each excelling the other in glory as they occur in their order – because each one, as it occurs, comprehends, as it were, all the former. There is (1) the Sabbath of creation, when God the Father rested from His work of power, and called upon man to enter with Him into rest and to rejoice with Him in that finished work, because it was good. There is (2) the Sabbath of redemption – not superseding but embracing the former – when God the Son rested from His work of grace and once more invited man to enter with Him into rest and rejoice with Him in the finished work. This, in a higher sense than in the former

<sup>2</sup>Moral duty arises from the moral law, summarised in the Ten Commandments, which reflect God's holy nature. The requirement to set apart some proportion of our time for worshipping God is a moral duty. However, such aspects of the Fourth Commandment as, for instance, the actual proportion of time to be set apart (one day in seven) are not moral. The contrasting word used to describe this is *positive*.

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case, was also very good, because it was creation restored. And there is (3) the Sabbath of glory yet to come, not superseding the former two, but embracing and comprehending both – when creation has been restored and redemption completed, and both continued in glory. Then God the Spirit shall enter into His rest and shall call upon His saints to rest with Him also, rejoicing together through eternity in the last and highest Sabbath of God.

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## Looking Around – in 1901<sup>1</sup>

Although at the time of the Disruption there were differences of view to be found among the Churches on a variety of subjects, they were all found following the same pattern as far as the public worship of God was concerned. It is following that event that innovations were introduced in the form of uninspired hymns and musical instruments. In the Established Church, only 40 years have passed since the introduction of musical instruments in its worship and at this present time we see now the extent to which this practice has gathered pace and has led to departure from purity of worship in Scotland.

It is evident that it is deep-rooted in the corrupt nature of men to please themselves and think that what they relish is also what is acceptable to the Lord. This they may consider to be pleasing to Him, but, in truth, they are defiling the holy worship of the eternal King. They are doing so by introducing what is not in accordance with the Scriptures and at the same time omitting from divine worship what the Scriptures prescribe. Because music appeals to the natural ear, instruments are being employed that were permissible under the Old Testament, but that was because they were appointed. There is a discordance between the Psalms and the carnal mind; the Psalms are in many places now barred and what is produced by man is preferred to what was produced by God.

The sons of men are very like sheep to this extent, that if one breaks out

<sup>1</sup>This is a translation of a Gaelic article which appeared in the December 1901 issue of *The Free Presbyterian Magazine*. It was contributed over the initials JM. It is accepted that the initials were those of the Rev John Macleod, minister of the Free Presbyterian Church of Scotland in Kames, where he had been inducted earlier that year. He later became well known as Principal Macleod of the Free Church College and the author of *Scottish Theology*. Towards the end of this article, in which he draws attention to the general departure from the “old paths”, he writes, “If ever there was a need of a spiritual awakening it is in this day of ours”. How much more is that the case in our day, when even the Free Church of Scotland sanctions the use of hymns and instrumental music in her public worship!

through a gap, the others are inclined to follow it. The following of the current fashion in worship now prevails as much as it does in the choice of clothes. Nothing will do for many young ministers now but to follow Anglican customs as closely as they possibly can. There are some of the old ministers who are found with their heads itching, as it were, to be crowned as arch-bishops. Between the two classes it is not surprising that the ancient landmarks are being altered. We took note recently of the commotion there was in Dundee with regard to the Established Church at Barnhill.<sup>2</sup> It is likely that this matter will come before the Assembly, whatever the outcome will be. It has already been dealt with by the Synod. Although the declensions of the present day merit discipline, it ill becomes men who are themselves not adhering to the prescribed form of worship to condemn a man as guilty of the same practice as themselves.

But in regard to the Romeward movement, we see how congregations here and there are acting as if out of their minds in seeking to have musical instruments. A man from America of whom no more can be said but that he has traversed much of the world, is spreading abroad his doctrines throughout the nation and corrupting the worship of the Creator.<sup>3</sup> And this generation is so blind, so lacking in discernment, that the leaders of the people here and there are, with bonnets in hands, seeking some of his wares that they may be so much ahead of their neighbours.

The old proverb expresses it well: Where you have a blind people, the one-eyed servant will do for a minister.<sup>4</sup> It may well be the case that we might go too far in giving credence to many of these one-eyed ministers, for the one-eyed man has one eye more than the blind man. If they have not the eye of education, we do not know what many of them have beyond the people following them. It is lamentable to think that so many light-headed, unconvert-

<sup>2</sup>The Barnhill case (1901–1904) involved the disciplining of the Established Church minister, Rev Thomas Adamson. He was regarded as one who was “aping high Anglicanism”. He introduced such innovations as “decorating the communion table (which he referred to as an altar) with cross and candlesticks, praying with his back to the congregation, adopting the eastward position when celebrating communion, mixing water and wine, elevating the cup, and kneeling to receive the communion.”

<sup>3</sup>It is Reuben Archer Torrey (1856 – 1928) that is probably referred to. Torrey was born in New Jersey and in 1889 joined Dwight L Moody (and presumably Ira D Sankey who accompanied Moody in his travels; his “rousing hymns and solos” were supposed to “soften hearts” before Moody preached) in his evangelistic work in Chicago. He became Moody’s protégé and his successor, propagating the same Arminian doctrines as his mentor and following the same pattern in conducting services. It was Moody’s “gospel” and methods that Dr Kennedy condemned in his booklet *Hyper-Evangelism* “*Another Gospel*” *Though a Mighty Power*.

<sup>4</sup>In Gaelic: Far am bheil am pobull dall ni an gille dall ministèir.

ed young men are now entering the ministry. It is therefore not surprising that so many churches have now largely become spiritual wildernesses. It is a wonder that there are churches at all and congregations attending them, but people who have itching ears will provide themselves with well-matched teachers of a mind akin to their own.

We are not aware of any Presbyterian minister going over to the Church of Rome since Reformation times, but that is what has recently taken place in Scotland. If a few of the other men who take upon themselves to be priests were to go with him, it would be more honourable for them to do so than remain where they are. Not that it is the duty of any living man to side with error, but if men are to act with a clear conscience they will not outwardly profess one thing when they secretly believe otherwise.

Thus we are constrained to say that there are Presbyterian ministers who are found in a situation which does not become them, when priestly thoughts occupy their minds. In the common affairs of this world men are expected to be trustworthy, at least to the extent that the community they live in may take their veracity for granted. People are then so greatly lacking in discernment, as to the concerns of their souls, that they will commit themselves to be taught by men who are living a lie. But this is only a portion of what the Apostle says: that the god of this world has blinded the minds of them that believe not lest the light of the gospel of Christ should shine in them. There are worldly men who will direct the righteous in regard to every step that they ought to take, but will not themselves take these steps. They regard what they have some knowledge of as of so little worth that they will give place – many of them – to leaders whom they certainly know to be blind leaders of the blind.

But if there is, in our day, danger with regard to the darkness of Rome, there is no less a danger with respect to the carnal reasoning of men. It is a broad way that leads to destruction. There is a great distance, it would seem, between the carnal reasonings of men and the teaching of the Pope, but the man that is under the influence of either shall be brought to the same end. If one is able to discern the signs of the times, there is every indication that there is a dark night ahead of the United [Free] Church as a result of her toleration of error. The newspapers tell us that Dr Dods<sup>5</sup> has been chosen to

<sup>5</sup>Marcus Dods (1834 – 1929) was a minister in the Free Church of Scotland, ordained and inducted to the Renfield Street Free Church in 1864. When the constitution of that body was vitiated as a result of the passing of the Declaratory Act in 1892, and when the Assembly failed to repeal it in 1893, he did not, of course, join those who left and took with them unimpaired the constitution of the Disruption Free Church. In 1900, when the union of the Declaratory Act Free Church and United Presbyterian Church took place, he continued to serve as a minister in the United Free Church. In 1877, while still a Free Church minister, he preached and published a sermon in which he cast doubt on the

be the Moderator of their General Assembly. It is the voice of those voting that exalted him to this eminence. "On each side walk the wicked, when / vile men are high in place." Whether or not he will accept the honour remains to be seen; the company that he belongs to have made very clear the mind that they are of with regard to the inspiration of the Scriptures when they give the highest place among them to a man who is as loose in his views as he is.

At the same time we see a movement among some in the United Church against Professor Smith<sup>6</sup> in Glasgow and, whoever is alive to see the General Assembly, it is not unlikely that they will see demonstrated just how far this Church is prepared to tolerate views held by her chief teachers which embrace the tearing apart of the Old Testament Scriptures. If it is the case that this man will be left to occupy his office whatever the decision of the General Assembly is, on the inspiration of the Old Testament, that decision will just be tantamount to Judas being left alone while he betrays his Master – blessing outwardly, cursing inwardly.

If ever there was a need of a spiritual awakening, it is in this day of ours. There is the need that Christian Churches among the Gentiles have of life from the dead – something that is promised in connection with the natural branches being ingrafted into their own olive tree. At this time, in the midst of these years, before these blessed days arrive, we can only give ourselves to prayer. "In the midst of the years make known, in wrath [which we deserve], remember mercy [which we do not deserve]."

infallibility of Scripture and the doctrine of inspiration as enunciated in *The Westminster Confession of Faith*. When he was called to account by his Presbytery, he withdrew these statements, but with reservations, and only in deference to the Court. The Synod, and eventually the Assembly, by a large majority allowed the views he held as tolerable in the Church. That this was the case indicates the extent to which the Free Church had gone adrift from its moorings at this stage and it is almost unbelievable that the same man should, in 1889, be appointed Professor of New Testament Exegesis in the New College. The view he held in regard to the inspiration of Scripture was confuted by Dr Hugh Martin in the classical statement of that doctrine found in the book entitled *Inspiration of Scripture*. It was reprinted by the the Free Presbyterian Church's Publication Committee. In 1902 Dods declined to take the Moderator's chair in the United Free Church Assembly. It was assumed that the reason for this was that since the Moderator has to be neutral; he, accordingly would not be able to express his opinion on certain doctrinal points.

<sup>6</sup>George Adam Smith (1856 – 1942) was a Free Church minister (United Free after 1900) who adopted "critical approaches" to the Bible. In 1901 – the year John Macleod wrote – his heretical views were clearly revealed in *Modern Criticism and the Preaching of the Old Testament*. The *Dictionary of Scottish Church History and Theology* states that "the book was the cause of a near-trial for heresy in the UFC General assembly of 1901. Smith was accused of, among other things, undermining the truthfulness, inspiration and authority of large sections of Scripture. On a motion of Robert Rainy the case was dismissed."



# J C Ryle<sup>1</sup>

A Review Article by *Roy Middleton*

In the last half-century, the books of a number of ministers, past and present, have had a significant influence on the thinking and the lives of Christians throughout the western world. Among the subjects of such volumes are Jonathan Edwards, Charles H Spurgeon, D Martyn Lloyd-Jones, John Murray, and John Charles Ryle. We are indebted to Iain Murray for either writing biographies of all these men, or giving us substantial accounts of their witness. This biography of Bishop Ryle is his latest contribution to what is now an impressive list of biographical and historical accounts, all published by the Banner of Truth Trust.

One of the first Christian books the reviewer possessed in the early 1960s was Ryle's book on *Holiness*. It acted as a corrective to the Keswick teaching that was heartily approved of in the circles in which he was moving at the time. In his introduction to that 1956 edition, of Ryle's book, published by James Clarke & Co, Dr Lloyd-Jones observes with regard to the state of Evangelicalism and of Christian publishing at that time: "One of the most encouraging and hopeful signs I have observed for many a long day in Evangelical circles has been the renewed and increasing interest in the writings of Bishop J C Ryle. In his day he was famous, and outstanding and beloved as a champion and exponent of the Evangelical and Reformed faith. For some reason or other, however, his name and his works are not familiar to modern Evangelicals. His books are, I believe, all out of print in this country and very difficult to obtain second-hand. The differing fates suffered in this respect by Bishop Ryle and his near contemporary, Bishop Moule, have always been to me a matter of great interest. But Bishop Ryle is being re-discovered and there is a new call for the republication of his works."<sup>2</sup>

In the early sixties no one had written a full-scale biography of Ryle. All that was available then were two booklets which described his life and witness. In the intervening years a significant change has taken place with the publication of several detailed accounts.<sup>3</sup> This volume, whilst making a

<sup>1</sup>A review article of *J C Ryle – Prepared to Stand Alone*, by Iain H Murray, published by the Banner of Truth Trust, 2016, 288 pp, hardback, £15.00; paperback, £8.50. Obtainable from the Free Presbyterian Bookroom.

<sup>2</sup>D Martyn Lloyd-Jones, foreword to John Charles Ryle, *Holiness*, London, 1956, p iii. Handley Carr Glyn Moule (1841-1920) was principal of Ridley Hall in Cambridge before becoming the Bishop of Durham in 1901. He was a leading speaker at, and a staunch supporter of, the Keswick Convention.

<sup>3</sup>These began with Peter Toon editing Ryle's partial autobiography, with a biographical account of his later life by Michael J Smout, *J C Ryle – A Self Portrait*, Reiner, 1974. Toon

significant original contribution, also harnesses, most helpfully, the work of others who have written in the last 40 years on the first Bishop of Liverpool.

Iain Murray begins his account with Ryle's confession: "If I had died before I was twenty-one, if there is such a thing as being lost for ever in hell, which I do not doubt, I certainly should have been lost for ever" (p xi). Ryle was born in Macclesfield, Cheshire, in 1816. He was the eldest son of John Ryle, the wealthy owner of a private bank and Member of Parliament for Macclesfield. He had a privileged childhood and was educated first at Eton and then at Christ Church, Oxford, where he graduated with first-class honours.

He was converted in 1837, during his time at University; the main influence being the reading of Ephesians 2, which was the portion appointed by the Lectionary in the *Book of Common Prayer* for June 25. Regarding the date of his conversion, Mr Murray observes, "Neither in his own experience, nor that of anyone else, did Ryle think it important to date conversion to a particular day. As he would later preach, in the recognition of true conversion it is not the date that matters but its *nature and effects*" (p 23).

The Evangelical revival of the previous century had started a recovery of Evangelical Christianity in the Established Church: "At the beginning of the century (1800) no group approached the Evangelicals in what they were accomplishing both at home and abroad" (p 32). Matters were, however, to take a dramatic turn; Ryle's conversion occurred at the same time as the Tractarian,<sup>4</sup> or Anglo-Catholic, movement was beginning to emerge. During all the time Ryle was at Oxford, the vicar of the University church of St Mary's was John Henry Newman, who resigned his charge in 1843 and two years later was received into the Roman Catholic Church. Ryle's examiner at Oxford also became a Romanist; all this had a massive influence on him, and once he was a minister he would play a central role, as one of the leaders of the Evangelical party, in opposing Anglo-Catholic doctrine. Indeed Iain and Smout then wrote the first detailed biography, *John Charles Ryle – Evangelical Bishop*, Reiner, 1976. This was followed in 1983 by Marcus L Loane, *John Charles Ryle – 1816-1900*, Hodder and Stoughton; Ian D Farley, *J C Ryle – First Bishop of Liverpool*, Paternoster, 2000; Eric Russell, *That Man of Granite with the Heart of a Child*, Christian Focus, 2001, J I Packer, *Faithfulness and Holiness – The Witness of J C Ryle*, Crossway, 2002, and Alan Munden, *Bishop J C Ryle – Prince of Tract Writers*, Day One, 2012. These biographies, along with Iain Murray's, show the contrast in the last 40 years between Ryle and Moule. Beyond a short booklet by Marcus Loane, there have been no further biographical accounts of Bishop Moule, besides the one written shortly after his death by J B Harford and F C Macdonald, *Handley Carr Glyn Moule*, Hodder and Stoughton, 1922.

<sup>4</sup>This was the designation of the early Oxford, or Anglo-Catholic, movement in the nineteenth century. The leaders of the movement produced tracts advocating the re-introduction of Romish practices into the Church of England.

Murray notes in his defence of a lengthy digression from the details of Ryle's life in order to detail the rise of Tractarianism: "Without this context, a life of Ryle would be like a life of the Duke of Wellington without the Napoleonic Wars" (p 38).

Conversion for Ryle brought a measure of loneliness, due to the breach it made in the family circle. His tastes had changed, and he no longer wanted to be involved in the worldliness associated with a wealthy Cheshire family's lifestyle. Then, in June 1841, just four years after his conversion, a decisive event took place in Ryle's life, when his father's bank collapsed. The family estates and income were swept away and the household broken up. Ryle, who had intended to go into Parliament, decided instead to enter the Anglican ministry. He was later to write, "I became a clergyman because I felt shut up to it, and saw no other course of life open to me" (p 56).

His first charge was at Exbury in Hampshire. This was followed by a short ministry in Winchester, before he was offered the rectorship of Helmingham in Suffolk, where he ministered for 17 years. After this came a 19-year pastorate in another Suffolk parish, as the vicar of All Saints in Stradbroke. The years at Helmingham and Stradbroke, both small country parishes, saw Ryle rise to prominence within the Evangelical school. Over 6 foot 3 inches tall, his commanding presence, combined with plain and clear oratory, made him a popular preacher, while regular visits to London for his wife's health gave him easy access to the capital's pulpits.

The sixth chapter of Iain Murray's biography is entitled "Rural Suffolk: Stepping-Stone to the World". It was during his Suffolk days that Ryle began to write tracts. Though some of these were just a few pages long and were meant for wide distribution, having a direct evangelistic objective, others were much more extensive; his tract *Do you Pray?* extends to 45 pages whilst one on *Regeneration* ran to 104 pages. It was as an author of tracts that Ryle made his greatest impact during his Suffolk ministry, writing some 200 titles which sold 12 million copies during his lifetime. Whether devotional, evangelistic or polemical, Ryle's tracts were models of forceful argument and clear prose. Apart from his seven volumes, *Expository Thoughts on the Gospels*, most of his books were collections of slightly modified versions of these tracts. Volumes which have been reprinted in recent years, such as *Knots Untied*, *Old Paths*, *Holiness* and *Practical Religion*, were all collections of updated versions of these tracts.<sup>5</sup>

In 1880, at the age of 63, Ryle was persuaded to become the first Bishop of Liverpool. Unknown to Ryle, his appointment by Benjamin Disraeli, just

<sup>5</sup>Iain Murray shows, on p 124, how Ryle's book on the Reformers, *Light from Old Times*, developed from previously-published material.

days before he was to leave office and be replaced as Prime Minister by the Anglo-Catholic William Gladstone, was a political move to give the Evangelical Tory MP for Liverpool the best opportunity of retaining his seat. In the concluding chapters Mr Murray details how Ryle's priorities, as the first bishop of this geographically-compact but densely-populated diocese, were the provision of more clergy and more places of worship. Whilst in Liverpool he, regrettably, along with C H Spurgeon and Andrew Bonar, gave his support to the evangelistic endeavours of the unordained American evangelist D L Moody, believing with George Whitefield that, "it was far better for men to be uncanonically saved than canonically damned" (p 134).

Iain Murray also describes very fairly the challenges and difficulties a bishop with Ryle's Protestant beliefs had to face, in the 20 years prior to his death. He declined to ask his clergy to conduct daily matins and vespers and saint's day services, holding the view it would be more useful to go from house to house among the people, giving cottage lectures or conducting Bible classes, young men's meetings, temperance meetings and prayer meetings (pp 165-166). As the title of the volume indicates, Ryle was prepared to stand alone in the face, not only of Romanism and Anglo-Catholicism, but also of liberalism and the rejection of the authority of Scripture. One of the greatest sadnesses of his life must have been to see his son Herbert Ryle<sup>6</sup> reject his father's theology and embrace liberalism.<sup>7</sup>

Iain Murray concludes the volume with a chapter on how J C Ryle speaks to us today. In the introduction to the biography he writes, "What Ryle once wrote of others who taught the Word of God has proved true again in his own case, 'Some believers are rivers of living water long after they die. They do good by their books and writings in every part of the world, long after the hands which held the pen are mouldering in the dust. Such men were Bunyan, and Baxter, and Owen, and George Herbert, and Robert M'Cheyne. These blessed servants of God do more good probably by their books at this moment, than they did by their tongues when they were alive. Being dead they yet speak' (Heb 11:4)."

It is not difficult for Free Presbyterians committed to the doctrine, worship and practice of the Westminster Standards to demur from aspects of Ryle's witness, but with the first editor of this *Magazine* it is surely right to say, as

<sup>6</sup>Herbert Edward Ryle (1856-1925), like his father, went to school at Eton but afterwards was at Cambridge rather than Oxford. He was successively Bishop of Exeter and of Winchester and then Dean of Westminster and was knighted (Knight Commander of the Royal Victorian Order) in 1921. Though he abandoned his father's Biblical theology he remained very close to him on a personal level and regarded him with affection.

<sup>7</sup>This is dealt with extensively in Appendix 2 to the biography on pp 249-259.

he did when the first Bishop of Liverpool died, “Whatever defects and errors attach to the Church of England, it were mere folly to deny that Christ has signally adorned it from age to age with shining examples of true Christianity”.<sup>8</sup>

We heartily recommend this account of J C Ryle’s life by Iain Murray to our readers. It is produced to the Banner of Truth Trust’s normally high standard, in both hardback and paperback. The paperback is remarkably inexpensive, though the hardback edition is recommended.

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## Obituary

**Mr R J MacLeod**

Roderick John Macleod, an elder in the North Tolsta congregation, passed away to his eternal rest “in the city that hath foundations” on 15 October 2016, aged 88.

He had been an assistant in a local shop but left to train as a technical teacher and found immediate employment in the Nicolson Institute, Stornoway, and subsequently worked at schools in Back and Point. Roddy attended the means of grace regularly and was fond of reading good books, especially the Bible. He professed faith in Christ in March 1995 and was ordained a deacon in 1996 and an elder in 2006. He had a tuneful voice and frequently led the singing in public. He was evidently at home in prayer, while his was a cheerful, humble, open profession of faith and a life which honoured the One he professed. His advice on the Kirk Session was mature and dependable.

Roddy was married to Chrissie for 59 years, and we extend our warm sympathy to her, their daughter Catriona, sons John Angus, Donald and Derick, and to their seven grandchildren.

“Blessed are the dead which die in the Lord” (Rev 14:13).

(Rev) *J R Tallach*

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## Book Review

*The Church of Christ*, by James Bannerman, published by the Banner of Truth Trust, hardback, 1009 pages, £20.00, obtainable from the F P Bookroom.

This monumental work, which has recently been republished in a one-volume edition, is rightly regarded as a classic statement of the Scottish

<sup>8</sup>*Free Presbyterian Magazine* (July 1900) vol 5, pp 118-119.

Presbyterian view of the doctrine of the Church. It surveys the whole field of ecclesiastical theology with a penetrating and comprehensive grasp of the issues at stake, subjecting the main alternative theories of Popery, Prelacy and Independency to a searching scrutiny which, in our opinion, cannot be contradicted.

Having first identified the nature of the Church as constituted to maintain the truth of God, Bannerman then comes to the heart of his treatise in a masterly discussion of the power that Christ, the Head of the Church, has given to His body on earth. He shows how, in doctrine, in the provision of ordinances and in discipline, the Church is vested with a real spiritual power as distinct from that which exists in merely-human societies such as the state. Church power is spiritual and is always limited by Christ's own headship over the Church through the teachings of His Word, and the lawful rights of Christian people. He then advances through the field of the ordinances and officers appointed in the Church and in so doing makes some very helpful points and observations. His discussions of infant baptism and of the Roman Catholic theory of the mass, to give just two examples, are most useful and enlightening. Bannerman supported the proposed union between the Free Church and the United Presbyterians in the 1860s but we believe that the subsequent history of Scottish Presbyterianism clearly vindicated the position of James Begg, John Kennedy and others, who strongly opposed union at that time.

This fine reprint contains an introduction by Professor Carl R. Trueman of Westminster Seminary in Philadelphia. Though there are a good number of points we would agree with in Professor Trueman's remarks, we must strongly disagree with his negative characterisation of the Establishment principle. He suggests that, while "Churches are Christian; it is hard to see how a nation might qualify as such".

The concept of a Christian nation is biblical, however, just as the concept of the Christian family is biblical; and nations – as such – have a duty to serve Christ and recognise His Church. This can only be done through adopting Christianity as the public religious profession of each country, "for the nation and kingdom that shall not serve thee shall perish" (Is 60:12). Certainly Bannerman draws a distinction between the *recognition* of the Church by the state, on the one hand, and the *endowment* of the Church by the state, on the other. His basic position, however, is that "to avow the truth of God, and to render the homage of a formal and public recognition to that Church which He has established on the earth, is a duty, as we believe, of universal obligation, to be discharged by a Christian state at all times and under all circumstances" (p 133). Evidently, we are very far from the implementation of this principle in our generation but we must never lose sight

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of the promise to the Church that, during the best days of the gospel on earth, “Kings shall be thy nursing fathers and their queens thy nursing mothers” (Is 49:23).<sup>9</sup>

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## Protestant View

### Lasting Damage?

Five hundred years after the beginning of the Reformation, a joint statement by the Anglican Archbishops of Canterbury and York has called for Protestants to “repent of their part in perpetuating divisions”. They say that the events at that time caused “lasting damage” to the unity of the Church and were something that “contradicted the teaching of Jesus”. In their call to repentance they state that “such repentance needs to be linked to action aimed at reaching out to other churches and strengthening relationships with them”.

The Protestant Reformation, when the Lord favoured His Church with a glorious deliverance from the darkness and tyranny of apostate Rome, is something for which we should express deep thanks to the Most High. It was fundamentally a work of the Spirit of God in reviving the cause of truth and in purifying His Church. To view the division caused at that time as something to be regretted, simply because it brought about a lasting separation from Popery, is an evidence of immense spiritual ignorance on the part of the Anglican leaders. In their “undeterred” attempts to lead Protestants back towards union with Romanism, they appear all too ready to betray the truths of the gospel so dearly bought during the Reformation. “O my soul come not thou into their secret; unto their assembly, mine honour, be not thou united” (Gen 49:6).

*AWM*

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## Notes and Comments

### Denial of Christ During Episcopal Church Service

An inter-faith service at St Mary’s Episcopal Cathedral in Glasgow included a singing from the Koran in Arabic by a Muslim woman, who concluded her singing by reciting a verse from the Koran denying that God has “begotten a Son”. When challenged about this, the cathedral authorities refused to say whether they knew that she was going to recite this verse. In spite of an outcry, neither they nor the Primus of the Scottish Episcopal Church have expressed any regret for what happened. Their sorrow has been for “the

<sup>9</sup>For an extract from this volume see page 81.

offence that has been caused”, for the so-called “Islamophobia” that has resulted, and for themselves and the abuse that they claim to have suffered, which is now being investigated by the police. For the public dishonour to the Name of Christ, for which they were at least indirectly responsible, they have expressed no sorrow.

True Christians are sorry that the Divinity of Christ is being openly denied in Britain by Muslims, atheists, Unitarians and others. They are sorry that such denials should happen during so-called Christian church services. They are sorry that professing Christians should be so foolish and disobedient to God as to arrange inter-faith services (which predictably backfire on them and accomplish nothing). They are sorry that the Koran should be read at all on these occasions; or indeed that anybody in Britain, or anywhere else in the world, should be reading it for authoritative instruction in religious matters. They are sorry that there is so little gospel light in Britain at present, and that so many people are going in their own various paths down the broad way that leads to destruction.

In the nineteenth century, the Scottish Episcopal Church had some godly men such as Charles Popham Miles of St Jude’s in Glasgow, and D T K Drummond, who was involved in the republishing of the works of Puritans such as Goodwin, Sibbes and Manton. For the last few decades, however, it has been grossly liberal, and it now brazenly supports sodomy. *DWBS*

### **Sacked Christian Magistrate Removed from NHS Trust**

Britain’s obsession with political correctness is exemplified by the continuing intolerant treatment of Family Court magistrate, Richard Page. Last May we wrote about him being sacked over his views on adoption by same-sex couples. Following a BBC interview he was accused of bringing “the magistracy into disrepute” by his comments. Now it appears Mr Page will be permanently removed from all public service if the authorities have their way.

In 2014 he had been reprimanded and accused of bias, when it was reported that “during a Family Court hearing he had allowed himself to be influenced by his religious beliefs and not by the evidence”. He stated that he could not agree with colleagues over an adoption case, claiming that “it would not be in the child’s best interests to be placed in the care of a same-sex couple”. In this case the potential “parents” were two men.

After the magistrate reiterated his position on BBC TV, and was reported again, Michael Gove, the then Lord Chancellor, removed him from his post. Government officials claimed that “Mr Page’s comments on national television would have caused a reasonable person to conclude he was biased and prejudiced against single-sex adopters”. They considered this to be serious



misconduct, in spite of his 15 years' untarnished service on the bench.

Some months later, Mr Page was barred from his other post, which had no direct connection to the role of magistrate. Although he had nearly 20 years' experience as a finance director in the NHS, Mr Page was suspended from his position as a non-executive director of Kent and Medway NHS and Social Care Partnership Trust. He says the Trust accused him of homophobia and of opposing the LGBT movement stating that, in its opinion, the "expression of his beliefs about family life would have a negative impact on the Trust, its staff and, most importantly, its patients".

Last year Mr Page's four-year appointment as a non-executive director came to an end; however, he requested to have his case reconsidered and applied for another term. In August he was told that a panel considering his suitability for this role was unanimous in its view: "It was not in the interests of the Health Service for [him] to serve as a non-executive director in the NHS". The panel stated that his beliefs about family life, which resulted in his dismissal as a magistrate, were "likely to have had a negative impact on the confidence of staff, patients and the public [in him] as a local NHS leader".

In addition he was warned that the panel's view would be taken into account if he applied for a similar role in the NHS in the future. He was virtually threatened: "The panel also agreed that the adverse impact on your credibility would continue into the future". This conclusion was arrived at in spite of only one complaint being made against him and 6500 e-mails protesting against the treatment meted out to him. The Trust's position was clear: he would not be welcomed by the NHS at any time in the future even although he had given dedicated service to it over many years.

Andrea Williams of Christian Concern comments, "Richard is being driven from public service simply for expressing the widely-held, lawful belief that children need a mother and a father. First the magistracy, now the Health Service. Where will this end?" She adds, "Society is being deprived of a long-standing, sacrificial public servant simply because he has expressed what many people believe about family life. This is another in a growing list of cases where Christians are being squeezed out of different areas of public life, simply for expressing their beliefs. . . . This is the harsh reality of how the current 'equality and diversity' framework is being applied and imposed."

At the time of writing (late January 2017) Mr Page is in the process of taking legal action against the NHS and the Secretary of State for Health. At a preliminary hearing, the NHS asked for the case to be "struck out", but the Employment Tribunal Judge Downs, argued, "My instinct is that this is a case crying out to be heard". In spite of these hopeful words, one wonders how successful the outcome will be in the face of such obvious prejudice. *KHM*

## Church Information

### Statement on Religious Representative's Remarks at Highland Council Committee

The media have reported the remarks of Mr Alexander MacLean, a ruling elder in the Dingwall congregation of the Free Presbyterian Church of Scotland, made in his capacity as religious representative at the meeting of the Highland Council's Education, Children and Adult Services (ECAS) Committee on 26 January 2017.

The Committee was dealing with a report, which it ultimately supported, called *Time for Inclusive Education*, advocating LGBT-inclusive education in schools, purportedly intended to prevent bullying of LGBT pupils.

Along with Mr MacLean, we condemn all bullying. We refute accusations that his comments were "bigoted", "pernicious and offensive". We fully support Mr MacLean and consider his measured remarks to be entirely justified and Biblical.

As a religious representative on the Committee, it is Mr MacLean's duty to uphold the true religion of the Bible, and to oppose all that is contrary to it, which includes LGBT-inclusive education.

The Bible teaches clearly that marriage is to be between one man and one woman. The Lord Jesus Christ declared: "From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Mark 10:6-9).

By promoting what is contrary to the Divine Head of the Christian Church and to the Bible at large, LGBT advocates cause disharmony at all levels of society.

*(Revs) K M Watkins and J R Tallach, Clerk and Assistant Clerk of Synod  
30 January 2017*

### Northern Presbytery

The Northern Presbytery will meet, God willing, for ordinary business in the Inverness Free Presbyterian Church on Friday, March 3 at 4 pm, and again at 7 pm for the induction of Rev K D Macleod to the Inverness congregation.

*(Rev) D W B Somerset, Clerk*

### Jewish and Foreign Missions Fund

By appointment of Synod, the first of the year's two special collections for the Jewish and Foreign Missions Fund is due to be taken in congregations during March.

*W Campbell, General Treasurer*

## FREE PRESBYTERIAN PLACES OF WORSHIP

### Scotland

**Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.

**Bracadale Duirinish-Strath:** **Struan:** Sabbath 12 noon. **Glendale** and **Vatten:** Sabbath 6pm, alternately. Thursday 7 pm, rotating between Struan, Vatten and Glendale. Contact Rev I D MacDonald; tel: 01478 612110.

**Dingwall:** Church, Hill Street; Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, 10 Acharyn Rd, Dingwall, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.

**Dornoch:** Sabbath 11.30 am. Manse tel: 01862 810615. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev N M Ross; tel: 01349 864351.

**Dundee:** Manse. No F P Church services.

**Edinburgh:** 63 Gilmore Place, EH3 9NU, Sabbath 11 am, 6 pm; Thursday 7.30 pm. Rev D Campbell, 35B Barnton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227, e-mail: dcampbell1560@gmail.com.

**Farr** (by Daviot); Sabbath 12 noon. **Tomatin:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon. (Each of these services is held once in three weeks as intimated). **Farr:** Thursday 7.30 pm (as intimated). Contact Mr M J Schouten; tel: 01463 221776.

**Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.

**Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.

**Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.

**Greenock:** Sabbath 2.30 pm, held in Free Church of Scotland Hall, 14 Jamaica Street, PA15 1XX. Sabbath 2.30 p.m.

**Halkirk:** Sabbath 11.30 am; Thursday 7.30 pm. Rev W A Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. **Thurso:** Sabbath 5 pm; **Wick:** Church; **Strath:** Church; no F P Church services.

**Harris (North):** **Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.

**Harris (South):** **Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (as intimated). Prayer meetings in **Leverburgh**, **Sheilebost** and **Strond** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA; tel: 01859 520271.

**Inverness:** Chapel Street, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Contact Mr A MacRae; tel: 01463 790521.

**Kinlochberrie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.

**Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.

**Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7.30 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.

**Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.

**Lochinver:** Church. No F P services at present. Manse tel: 01571 844484.

**Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.

**North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Manse tel: 01851 890325. Contact Rev J R Tallach; tel: 01851 702501.

**North Uist:** **Bayhead:** Sabbath 12 noon, 6 pm; Wednesday 7.30 pm (fortnightly). **Sollas:** Wednesday 7.30 pm (fortnightly). Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS; tel: 01876 510233.

**Oban:** Church and Manse. No F P services at present.

**Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact Rev D Campbell; tel: 0131 312 8227.

**Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Rev I D MacDonald, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.

**Raasay:** Sabbath 12 noon, 6 pm; Saturday 7 pm. Contact Rev I D MacDonald; tel: 01478 612110.

**Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.

**Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Manse tel: 01470 562243. Contact Rev I D MacDonald; tel: 01478 612110.

**Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.

**Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.

**Uig (Lewis) Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 12 noon. Manse tel: 01851 672251. Contact Rev A W MacColl; tel: 01851 810228.

**Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449.

### England

**Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Sandbach and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Rev K M Watkins BA, 252 Brierclyffe Road, Burnley, BB10 2DQ; tel: 01282 835800.

**Broadstairs:** Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.

**London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU; tel: 0208 309 1623.

### Northern Ireland

**Larne:** Station Road. Sabbath 11.30 am, 6.30 pm. Contact Rev K M Watkins; tel: 01282 835800.

### Canada

**Chesley**, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 10.30 am, 7.30 pm; Tuesday 8 pm. Contact: Manse tel: 519 363 2502.

**Vancouver**, British Columbia: Contact: Mr David Kuiper; tel: 519 363 0367; or Mr Gilbert Zekveld; tel: 519 363 5899.

### USA

**Sancta Fe**, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Contact Mr Joseph Smith; tel: 409 927 1564.

### Australia

**Grafton**, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA PhD, 3 Martin Crescent, Junction Hill, NSW 2460; tel: (02) 6644 6174; e-mail:grafton@internode.on.net.

**Sydney**, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel. (02) 9627 3408; e-mail:sydneyfpcchurch@aapt.net.au.

### New Zealand

**Auckland**: 45 Church Street, Otahuhu. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev J D Smith, 9 Pedlar Place, Conifer Grove, Auckland; tel: 09 282 4195.

**Gisborne**: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev C Hembd, 14 Thomson St, Gisborne 4010; tel: 06 863 3140.

**Tauranga**: 45 Cliff Road, Sabbath 11 am, 7 pm; Wednesday 7 pm. Contact: Mr Dick Vermeulen; tel: 075443677.

**Wellington (Carterton)**: Senior Citizens' Hall, 150 High Street North. Sabbath 11 am, 4 pm; 3rd Wednesday of the month (not secondary school holidays) 7.30 pm. Contact: Mr Hank Optland, P O Box 150, Carterton, 5743; tel: 02 7432 5625.

### Singapore

**Singapore**: Sabbath: 9.30am and 5.30 pm; Beacon International College, 70 Martaban Road, Singapore 328667 (entrance is opposite 37/39 Mandalay Road); Wednesday: 7.45 pm, Lion Building B, #02-11, 12 Arumugam Road, Singapore 409958. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822; tel: (65) 6383 4466, fax: 6383 4477, e-mail: byong1@singnet.com.sg.

### Ukraine

**Odessa**: F P Mission Station, 3 Pestelya Street, 65031. Sabbath 12 noon, 6 pm; Wednesday 6 pm. Rev D Levytyskiy; tel: 00 38 048 785 19 24; e-mail: dlevytyskiy@gmail.com; or contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua.

### Zimbabwe

**Bulawayo**: Lobengula Township, PO Magwegwe, Bulawayo. Rev S Khumalo, F P Manse, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo; tel: 00263 9407131, e-mail: skhumalo.byo@gmail.com.

**Ingwanya**: Church and Secondary School. Rev A B MacLean. Postal Address: Ingwenya Mission, Private Bag T5445, Bulawayo.

**Mbumba**: Church and Hospital. Rev N Sibanda. Postal Address: Mbumba Mission Hospital, Private Bag T5406, Bulawayo.

**New Canaan**: Church.

**Zenka**: Church. Rev M Mloyi. Postal Address: Private Bag T5398, Bulawayo; cell phone: 0026311 765032.

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